

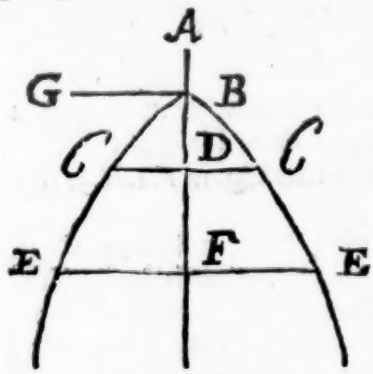


The Athenian Mercury:

Saturday, March 19. 1692.

Quest. 1. **T** Here have been several Questions propos'd to you about the Mensurations of Spheroids, and we are inform'd that a very late Author has made an Essay upon it, which we doubt not but is come to your hands: Pray give us your Answer to the first, and your Opinion of the second?

Ans. The Learned Mathematicians of this Town are not ignorant how long the Attempts of answering this and such like Questions have been fruitless, as the Circle, Parabole, Hyperbole, &c. but now they are grown so common, that whoever pretends to solve 'em, gets as much Credit by it, as if he shou'd boast of discovering the Rule of Three. The Ingenious Mr. Ozanam has sufficiently clear'd all these doubts in 1628. in a piece printed at Paris, entituled, *Traite des lignes du premier Genre, explique par une Method Nouvelle & facile*, &c. This Book sufficiently obviates all answers of this Nature. As for the latter part of the Question, the Answer is not yet finish'd; but so much as is yet done of it appears to be afraid of the practick, and supposes no measure but what is imaginary; if the Gentleman be pleas'd to begin again, and take some Numbers,



as 160, and 120, or what other easie numbers he pleases, for the greater and lesser Axis of a broad Spheroid, to give the Content, by a practical demonstration, then he will be very kind to the publick, since his Method is such as was never yet demonstrated; but if he can't do that, let him but consider Mr. Ozanam's Method as here described, and we doubt not but that he will easily see all the Mystery resolv'd, especially if this be briefly premis'd: A line, C, D, parallel to the Parameter B, G, and terminated by the Diameter A, B, lengthned as there shall be occasion thro' the Curve B, C, E; the Rectangle A, D, B, will be equal to the Square C, D, as the Diameter A, B will be to its parameter B, G. And thus of the parallel E, F, or any other parallel that shall be drawn thro' the Curve, &c.

Quest. 2. I desire the true reading and meaning of this in Juvenal, Sat. XI. V. 175. which is ordinarily read thus:

Qui Lacedemonium pytismate Lubricat Orbem.

And of that passage in Apuleius Metamorph. lib. 1. near the beginning, Ecce Socratem Contubernalem meum conspicuo, humi Sedebat — Scissili palliastro Semi-amictus, pane Alius; Luzore ad miseram faciem deformatus, qualia solent fortunæ deterrima (vel decernina ut Præcis & ante eum Lyphius, vel discrimina secundum alios inepte.) Stipes in triviis erogare. You'll easily discern that I'm puzzled about deterrima; I've read without vanity not a little upon them both, especially the first: But finding nothing to satisfaction, Pray your Opinions?

Ans. The first is a description of a Voluptuary, who by oppressing Nature overmuch by Luxury, spits and slobbers enough to wet all Lacedemonia, (an Hyperbolick way of speaking;) or else, because he being a rich Man, might have his Floors laid with Lacedemonian Marble to spit upon, (which was famous enough) whilst the poor could not spit upon richer purchases than an humble Turf.

As to the Second Question we Answer, That the *Columbian Edition* made use of *Præcis* and *Lyphius*, seems to be most Natural, they would have it to be *decernina fortuna*; perhaps 'tis the best description of a Beggar that we meet with in any Author: — Thus, he sits

half covered in a vile ragged Cloak, strange and Meager, just as Beggars, (*Decernina fortunæ*) The parings or Offals of Fortune, which (as constant as a Landmark in its place) are wont to sit begging where several ways meet together.

Quest. 3. Which in your Opinion is the best Preface that ever was written?

Ans. Its impossible for any person to determine, since no one has seen all, or cou'd that be suppos'd, perhaps as no one has Judgment exact enough to criticize on all Subjects, some wou'd have these three to be the best, Monsieur Thou's Preface to his History, *Causabons* to his Edition of *Polybius*, and *Calvins* to his *Institutions*. That of *Plutarch* to his *Lives*, and of *Hooker* to his *Ecclesiastick Polity*, are very Curious, perhaps not inferior to the first three. *Sanderson*, *Jewel*, *Taylor*, and several others have done something too fine for our Arbitration.

Quest. 4. I find mention made in the New Testament of the Baptism of John, and also of the Baptism of Christ, as two distinct Baptisms, and yet I also read that there is but one Baptism: Pray advise me whether the Baptism now used in the Church of England be the Baptism of John or of Christ, or of both together?

Ans. We have several Customs of the Jews, some of which are Essential with the Christian Religion, as Baptism and Imposition of hands; nor is the Sign of the Cross a later date than before our Saviour, tho' it was only proper to the Priests, for when the High Priest was consecrated, the Oyl that was pour'd upon his head was in the form of a Cross, the now Badge of our High Priest, Christ Jesus; thus the King when anointed with Oyl, had it done in the form of a Crown, see the Learned Mr. *Atlings* second Discourse of the Ninth *Hepzade*, entituled, *Cabala Scripturaria*. But to come to the Baptism of John, as the Jews profelyted the repenting Heathens by Baptism, so St. John took the same Measures with them, and profelyted them to a greater Sanctity, bidding them *repent and be baptized*, which was not an initiatory preparation to our Saviours Baptism, but the very same, as is evident from St. *Peters* Advice to his Converts, and from several other Scriptures; *Repent* (says he) *and be Baptiz'd*, so far St. John, in the Name of the Lord Jesus; this is only a Nominal Explication of him that St. John said was to come after him, for the Remission of sins; this is all St. John's again, and ye shall receive the Gift of the Holy Ghost; this is the Baptism of Christ, which is here added to St. John's: So that it is apparent, the Baptism of Christ and St. John are united, and made one Baptism, contrary to the Assertion of a late Author, who divides 'em in treating upon this Subject, and expressly tells us, That *Christ's Baptism* is that that is now used in our Church, and not that of John. The Reason why those were rebaptiz'd in Acts, is not because the Baptism of St. John was invalid, but because they were baptiz'd into St. John's Name, Doctrine, &c. without having any respect at all to our Saviour, and 'tis suppos'd they were baptiz'd by some Zealot profelytes of St. John, into his Name, &c. just as we find division in the first Church, I am of Paul, I am of Apollos, I am of Cephas, I am of Christ; which St. Paul checks, telling them that all was one, and that such separations were wicked: for a full satisfaction see *Pools Synopsis Criticorum*, &c. where you may see the various Lectons of the Fathers upon it. Our Saviour shou'd have been rebaptiz'd, if St. John's Baptism had not been valid: We find that after the General Commission given, some were baptiz'd only into the Name of the Lord Jesus, which is exactly St. John's Baptism, and if the Father and the Holy Ghost be sometimes added to it, it destroys it not, since Father, Son, and Holy Ghost are all one. Additions to any thing that are diverse and not contradictory, does not destroy the whole, or first position: And this our Exposition

tion agrees with that Text which tells us, *There is one Lord, one Faith, one Baptism.*

Quest. 5. *What Natural Cause can be assigned for the extraordinary strength of Lunatics during their fits?*

Ans. The last Authors may reasonably be suppos'd to treat upon any Subject much more accurately than their Predecessors, because they stand upon their Shoulders, or at least may do so, if they will take the pains to climb so high; therefore we shall first examine what the last Author upon this Subject has laid down, and by the way give our own Opinion. He advances three things upon this Subject — 1. *That as the desires of mad men are impetuous, their strength and industry is proportionable, so that they are thought to be stronger than they really are.* 2. *That Muscular Motion is produced by a fermentation and Expansive Motion of the Blood, rais'd by the influx of Animal Spirits into the Muscle to be mov'd.* 3. *That the more viscus and tenacious any Liquor be, the more strongly fermentible it is, and therefore ferments with the Animal Spirits more strongly in the Muscles, and thereby produces a more violent contraction of 'em, wherein consists strength.* The first Proposition wants a distinction, since mad men, generally speaking, are so far from being impetuous, that there's scarce one in ten that is raging, but only Melancholly, and consequently weak and unactive. If our Author had distinguish'd and confin'd his first Topic to *raging madness*, it had been a Truth. As to the second Head, 'tis not at all to the purpose, since there's no Cause assign'd for the influx of the Animal Spirits into the Muscles; if it be said that fermentation is, then the Question recurs, what is the Cause of fermentation? Can they be both mutually active and passive? As for the third Proposition, which tells us, that the thicker the Blood is, the more strongly fermentible it is, &c. it is the grossest Error that a Naturalist can be guilty of; for let the Reader observe, that Raging Madness is the Subject of the Question, for that only encreases Natural strength, not melancholly Madness. (1.) If the Blood of raging Mad men be so very thick to make 'em strong, then they wou'd soon dye, for thick Blood produces acute Feavours, Pleurises, and speedy Death, which they are farther from than other men. (2.) 'Tis from the Nerves that this force is, not from the Blood immediately, and therefore raging mad men are Meager and Lean, from the expence of the Spirits of the Nervous Juice in their Fits. (3.) The Blood is so far from being Viscous, or thick, that its quite the contrary; for the Distemper is in the Mind, which affects the Animal Spirits too violently, just like a Man heated with Wine, the Spiritous Vapours of the fine Sulphureous particles of the Wine ferment the Blood and rarifies it, for *what is most active is most subtle*, and consequently fit for impetuous Contractions, and extraordinary Emotions. Expansion and fermentation of thick blood is so far from strengthening any Muscles, suppose in the hand, that it wou'd swell it, and hinder the very clinching of it together. We shall bring one other Argument to prove our late Authors Assertion impossible, and that is the effect that a fright has upon people who are stronger at such a time than any other, that the Heart, and every Pulse beats very fast in a fright, every Body knows, and every little Naturalist knows that the Cause of it is a vehement impetuous Circulation of Blood, which can't be where Blood is thick.

Quest. 6. *Whether Fern produces any Seed, and how or which way it is to be saved?*

Ans. We have a great many strange stories of such as wou'd go to catch Fern-seed upon Midsummer day at Night, at one time only, its commonly reported it Blooms, Seeds and sheds all in an hour; but since the excellent Invention of the Microscope, the seed is found on the backside of the Leaf, but so very small, that its not to be discern'd without the help of that Glass: Fern dried six Months, and laid upon an Houle after the manner of Thatch, it will grow out in divers places the 2d. Year, which shows that the leaves carry the Seed along with 'em; if you wou'd save it, get a Microscope, and rub it out of the ripe leaves upon Paper.

Quest. 7. *To the best of my knowledge there's not so much as*

one single proper Name of any Woman to be found in Salustii Bellum Jugurthinum: Pray what may be the reason of it?

Ans. Perhaps he might be as much disoblig'd by 'em as he was by the Roman Senate, who expell'd him, and order'd him to be whipt; but that can hardly be the reason, since he mentions 'em in his *Bellum Catilinarium*, we rather therefore conclude, that he had conceiv'd he had no occasion for 'em, and if so, *Pictoribus atque Poetis*, &c.

Quest. 8. *What is your Judgment of those long Harangues and Orations we so frequently meet with in the Roman and Greek Historians?*

Ans. These Harangues are generally very fine and instructive, and without doubt receiv'd some Imbellishments and advantages by the Historian; tho' 'tis very natural to believe something was deliver'd by the General, and perhaps not much mended neither, since the Education of the Roman and Grecians was very much refin'd, and happy in those days.

Quest. 9. *If a Person at Sea rais'd 20 yards, can see an Object 30 miles distant, being elevated 7 times as high, will he see seven times as far?*

Ans. Thirty yards from the Earths surface lends but the sight of betwixt 9 and 10 miles: Your General Rule to try all Questions of this Nature is, *Add to the Earths Diameter any suppos'd height, multiply the result by the same given height, and extract the Square Root of the last product, which will be an Answer to the distance that any given height demands a sight of.*

Quest. 10. *Quid Baccho Nymphas adhibes temerarie Caupo, Cum quo sit natus debeat igne mori.*

Ans. Dispare dii sexu vineuntur Amice, domamus Sic Bacchum Nymphis, sic Venerem Maribus.

Sed

Λυσίμελος Βάκχῳ καὶ λυσίμελος Ἀφροδίτῃς
Τεννέταις δυνάτῃσι λυσίμελος πεδύγῃ.

Qu. 11. *Whether Beasts have any Reason, or no? Upon a considerable Wager, and pray'd in your next, if possible.*

Ans. You'll find an answer to this Qu. in V.I.N.9. Q.2

The Questions concerning Lilly, a Frieze Coat, Brimstone, the best Player, whether is best a Tragedy or Comedy, Mr. David F. Scotland, *An Deus*, the Liquor which weighs two ounces, the writing of Greek, Latin, or English Verse, shall be all answer'd next Saturday.

The Ode to the Athenian Society, written by a Country Gentleman, (it being his Request) will be prefix to the Supplement to our 5th. Volume, which is now in the Press.

The Question concerning the Sacrament, Judas, and several others sent us this Week, are already answer'd.

The Ladies Questions will be answer'd March 29.
The Rarities of England will be in next Tuesdays Mercury.

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WE have in this Paper, according to our promise answer'd all the Questions mention'd in our two last Mercuries, and resolve punctually to make good all our Promises of this kind, that so by answering all Questions whatever, we may render our Undertaking perfect: How very advantageous the performance of this promise will be to all our Querists, and the great Charges 'twill save both them and the Coffee houses in a Years time, shall be shown at large when our 6th. Volume is finish'd. Continue sending in your Questions as formerly to Smiths Coffee-house in Stocks market, or to the Rotterdam Coffee-house in Finch-lane, till we give notice to the contrary.